



OR HEAVEN OPENED TO MAN.

DEVOTED TO THE NEW DISPENSATION.

VOL. I.

BOSTON, MASS., WEDNESDAY, JUNE 8, 1853.

NO. 32.

SPIRITUAL PHILOSOPHY.

Mediumship—its Development and Continuance.

BY CHARLES E. KING.

A correspondent of the *Telegraph*, writing from Marion County, Ohio, very earnestly inquires as to the conditions of Mediumship for Spiritual Interchange, and wonders whether all depends upon "some unknown and incomprehensible law of our being, over which we may never exercise any control whatever!" This is a subject of vast importance to Spiritualists, and one to which, it seems to me, far too little attention has been paid. That mediumship is subject to certain fixed and immutable laws, must be conceded by all who acknowledge Order as "Heaven's first law." And, like all the other departments of Nature's laboratory, it must be open to human investigation and comprehension. Since I have been a Spiritualist, I have closely observed the phenomenon of mediumship, both in my own person and in the persons of many of my acquaintance. I will note the results to which I have thus far attained, and I hope that many others will in like manner, give the public the benefit of their experience, for in the multitude of earnest counsellors there will be Wisdom developed.

The qualifications for mediumship I find to have three general divisions, viz., Physical, Intellectual and Moral; and as many subdivisions as there are phases of human character. No two mediums that I have known were exercised in precisely the same way, though all have shown a subjection to certain fixed principles sufficiently to indicate their nature and mode of operation.

I. PHYSICAL CONDITIONS.

The best mediums that I have ever seen are persons of robust health. This seems to be essential for a perfect development, either in the sounds, movements, writing, or in clairvoyance. I have seen but very few good writing and clairvoyant mediums who are not strong, physically; and I have yet to find a medium for loud, honest raps, or for fair, undisguised movements of tables, chairs, &c., who has not a sound and vigorous constitution. In answer to questions upon this subject, Spirits have said that they control the peculiar aroma or element in the atmosphere surrounding the medium, for the production of the sounds and the movements, and this peculiar element (for which I can find no name) is more abundantly generated by healthy than unhealthy bodies. It is, however, well attested, that raps and other indications of spiritual presence have been frequently heard by and around the sick and the infirm, but in most if not all of such instances it is evident that the clairvoyant, or spiritual perceptions of the persons are in such development or activity, that they can see, feel and hear much that is obvious to their attendants. Some who were sickly have been first restored to health by Spirits, and then converted in-

to excellent mediums. I know a gentleman in Ohio who was very sickly last summer, but early in the autumn was brought under Spirit influence, and made strong and active; and he is now the medium for powerful raps and movements, and his hand is beautifully controlled by the invisible agents. I would say, therefore, to all who desire to become mediums: Be very careful to acquire and preserve a vigorous state of health. This is a duty at all times, but especially (and it becomes a necessity) when you would be an instrument for the revelation of Truth from the Spirit World.

There is a state of brutish physical development, by some supposed to be the most perfect state of health—a feeding and fattening like a hog or an ox, at the expense of intellectual vigor—which is more opposed to spiritual mediumship than the other extreme of bodily infirmity and prostration. In proportion as we grossly indulge and develop our sensual appetites and passions, the spiritual aroma or element, in which our Spirit friends operate for the manifestation of their presence, seems to diminish within and around us, and in some it is so nearly extinguished as to leave them little evidence of their manhood, and none of their immortality. It is important that our physical, mental and moral qualities be cultivated equally and harmoniously, and that none shall be perverted or allowed to outgrow the others. We all know by experience and observation that this is necessary for our enjoyment in this life, and Spirits teach me that this sort of development is best adapted to their uses in the present grand reformation, and that it will ensure to its possessor great felicity in the Spirit Life to come.

There is a necessary correspondence of condition between the several "natures" of man. If his bodily appetites are gross and sensual, his mental powers will be employed, as far as possible or convenient, for their gratification, and his spiritual or interior nature must suffer perversion and deterioration. There is a "simple rule of three," which has as few exceptions as any other rule with which I am acquainted, viz., coarse (heavy) food, coarse friends, or coarse thoughts; or vice versa, mild (light) food, lively companions, high spiritual aspirations."—This should be borne in mind by those who would be mediums for the higher order of spiritual communications, by means of extended writing or speaking, (by impression or otherwise,) or of possession and clear vision. Do not understand me as intimating that eating mild and easily-digested food will cause you to enjoy high spiritual aspirations, but I do insist that you cannot rise to a very exalted intellectual or spiritual development while you indulge much in coarse animal food, or while you drink, sleep, lounge, or in any manner wanton like an animal. Let the most "pious" (i. e. spiritually minded) man that dwells in the flesh overload his stomach frequently, and he will as certainly become "carnal," or sensual, as there is a universal system of Cause and Effect. So with all other inordinate bodily indul-

gences. Elevated Spirits in the Spheres, are not attracted to commune with or through those who are not correspondingly elevated in the Earth-Life, or Rudimental Sphere.

Every one understands that cleanliness, freedom from heavy cares which tax the physical energies, a calm and steady repose as distinguished from inactivity, and a position removed from all unnatural or irregular excitements, are indispensable to the condition of perfect health, and consequently of much importance to those who would aspire to communion with the higher Spheres. Candidates for mediumship in writing, vision, or speaking, will find absolute necessity for the preservation of serenity and evenness of disposition under all circumstances. When opportunity offers, they should withdraw from society for silent and secret contemplation and reflection upon subjects connected with their Interior Life, past, present and future. An hour daily spent in this manner, and for the silent and uninterrupted influx of the spiritual essence upon mind and body, has been frequently prescribed by Spirits for the development of media, and in several instances I have noticed very surprising and gratifying results. While in circles, mediums in process of development for the higher order of manifestations should be seated in as easy and comfortable a manner as possible, and should be free from all kinds of physical or vocal disturbances.

II. INTELLECTUAL CONDITIONS.

Spirits teach that the laws of intellectual affinity, which every active mind feels and understands in a comparatively limited degree in this life, are realized in an infinitely more certain and perfect force in the higher Spheres, and govern, to a very great extent, the association of Spirits with mortals, and especially with mediums. Hence we learn the reason why the Spirits of astronomers, philosophers, statesmen and theologians are often heard from, each class by itself, communicating through a different medium from the others, and each medium attracting and acting for Spirits who are, like himself, in the love of astronomy, philosophy, theology, etc., etc., as the case may be. More often, however, we find the classification and association of Spirits corresponding, not so much with our departments of scholarly investigation, as with the more spiritual distinctions of Love, Will, and Wisdom, in all their infinite degrees of unfolding. The most clear, reasonable, forcible and elevated communications from the Spirit Land, have been (so far as my observation has extended) through mediums who are themselves intellectually elevated and expanded, and who are filled with an ardent love for, and are constantly reaching after Superior Wisdom. Observation of this important fact in the history of Spiritualism would of itself lead us to the conclusion that intellectual cultivation is very necessary (I will not say indispensable) to a perfect mediumship for elevated and elevating communications.

A perfect harmony of mental development, an exact equilibrium of the organ-

ic forces of the mind, aided by external harmony, repose and quietude, seems the most favorable intellectual condition for the reception and impartation of Spiritual Light, and the nearer a medium approaches to that condition, the more fine and resplendent will be the reflection of the light he receives upon the minds and hearts of those for whom he ministers.

III. MORAL CONDITIONS.

The intellectual and moral natures of man are so interwoven, one with the other, that it is difficult to say where one ends and the other begins, or to treat of them as separate and distinct subjects. Knowledge, is of but little value without moral zeal, and this is often rendered worse than useless without knowledge. Still morality, by which I mean the love and practice of Truth and Justice, is of the first importance to a well ordered life, whether in this or the future world. A person may know what he ought to do, and yet have no moral disposition to do it. Spirits can see further into our whole characters, and much more readily detect our deficiencies of Truthfulness and Virtue, than those who surround us in the flesh. My own experience has convinced me that one person deceiving or watching for an opportunity to deceive, or even one act of deception by any person, in a circle for Spiritual Interchange, may and often does repulse a host of bright and pure Angels who are waiting to impart Wisdom, and invites undeveloped Spirits to step in and "answer the fool according to his folly." One of the best rapping mediums in the State, after having been the honored instrument for the conversion of scores to the Spiritual Faith, was directed by the Spirits to hold no circles for two weeks, as they would not communicate through her until the expiration of that time. She did not heed their counsel, but held two or three circles and made the raps herself, when her trick was discovered and exposed. She confessed to deception and disobedience towards the Spirits. When the two weeks had passed, her friends and neighbors assembled to hear the raps again, and they were heard loud and honest. After all were convinced of the spiritual origin of the sounds, a communication was rapped out to the medium, reprimanding her very severely for the course she had taken, and warning all against entertaining false purposes and wrong desires when they seek to converse with spirits. The Medium was then again suspended from her mediumship for seven months, and another person in the same place developed in her stead. At the expiration of the seven months the raps again returned to the first medium, and she informed that she was also a healing medium, which upon trial proved true. She had always sustained an unblemished moral character, the trick above mentioned being the only one of which she was ever suspected.

I might give other examples illustrative of the watchful jealousy with which the exalted spirits of the Spheres guard their intercourse with mortals, but this article is already extended beyond the length originally intended.

Not long ago I accompanied a large number of angels to the enlightened town called Springfield, there to impart

more knowledge to the inquiring children of earth. We winged our way to the humble dwelling of an instrument of our cause, and there found clustered together a number of persons, each with different motives; and consequently many mixed spirits were attracted there. The good angels formed a circle within the line of human beings, while the evil, or disgraced ones formed a circle without. For a while the angels of light overpowered the disembodied demons of darkness; but as soon as one of the angels vacated a place, that place was filled by an evil disposed spirit, and he being stronger than the pure and holy beings who surrounded him, succeeded in banishing us all from the circle. We stood at a little distance, and observed the effect of the evil influences on the minds of the company. One of the assemblage who scoffed at the beautiful and real, inquired for the spirit of an old horse. We anxiously watched the movements of one of the demons, who immediately answered to the foolish question, by producing loud sounds in imitation of a horse kicking. Then commenced the dark scene of confusion, I am about faintly to describe. The man who first caused the answer, inquired for the spirits of dogs, cats and many of the canine race, and received in answer imitations of scratches, kicks and other low, discordant noises, such as are caused by embodied brutes. The bright guardians of light looked on in mute pity, as the spirits succeeded in entrancing the medium, and imitating the neighs and roarings of horses and lions. Thus you see, on the outside of the stage, it appeared to mortal eyes and ears, that the spirits of animals did produce the disgusting scene; but behind the curtain, were the evil, designing operators. If they could have but beheld them, what a new chord might have been touched. But the time has not yet arrived; man must receive the evil, and overcome it with good. The thin veil shall be raised, and the spirit of man shall behold the kindred spirits he attracts. Oh children of the day, who grovel in the dust, let the celestial ministries of light approach and lift your minds high above holding converse with brutes. In this new era, let your feet be turned towards the narrow path which leads to the brightness of God's Throne.

From your Spirit Friend
BENJAMIN FRANKLIN.
MISS ELLIS, MEDIUM.

Do Animals Exist after Death?

They do. In the Spirit land there is a separate domain containing all the various species of the brute creation. But they are in a peaceful state—the savage fire of their nature is subdued. They are not in a progressive state. Still angels, as well as men, can awaken in the bosom of an affectionate animal a congenial love. The instinct can be cultivated, or the soul in its lowest degree can be, not exalted, but improved. Now the animal kingdom is free to all the etherial inhabitants of the spheres; but the animals themselves are confined within the boundary line of their kingdom. So you see that it is utterly impossible for the roaming lion to go about, imparting the demoniacal feelings of his nature, through the universe, or for the innocent lamb to mount on sylvan wings and pour into the weak minds of men its simplicity.

I will give you an illustration, to let you see in its true light, the cause of animal communications.

Not long ago I accompanied a large number of angels to the enlightened town called Springfield, there to impart

more knowledge to the inquiring children of earth. We winged our way to the humble dwelling of an instrument of our cause, and there found clustered together a number of persons, each with different motives; and consequently many mixed spirits were attracted there. The good angels formed a circle within the line of human beings, while the evil, or disgraced ones formed a circle without. For a while the angels of light overpowered the disembodied demons of darkness; but as soon as one of the angels vacated a place, that place was filled by an evil disposed spirit, and he being stronger than the pure and holy beings who surrounded him, succeeded in banishing us all from the circle. We stood at a little distance, and observed the effect of the evil influences on the minds of the company. One of the assemblage who scoffed at the beautiful and real, inquired for the spirit of an old horse. We anxiously watched the movements of one of the demons, who immediately answered to the foolish question, by producing loud sounds in imitation of a horse kicking. Then commenced the dark scene of confusion, I am about faintly to describe. The man who first caused the answer, inquired for the spirits of dogs, cats and many of the canine race, and received in answer imitations of scratches, kicks and other low, discordant noises, such as are caused by embodied brutes. The bright guardians of light looked on in mute pity, as the spirits succeeded in entrancing the medium, and imitating the neighs and roarings of horses and lions. Thus you see, on the outside of the stage, it appeared to mortal eyes and ears, that the spirits of animals did produce the disgusting scene; but behind the curtain, were the evil, designing operators. If they could have but beheld them, what a new chord might have been touched. But the time has not yet arrived; man must receive the evil, and overcome it with good. The thin veil shall be raised, and the spirit of man shall behold the kindred spirits he attracts. Oh children of the day, who grovel in the dust, let the celestial ministries of light approach and lift your minds high above holding converse with brutes. In this new era, let your feet be turned towards the narrow path which leads to the brightness of God's Throne.

From your Spirit Friend
BENJAMIN FRANKLIN.
MISS ELLIS, MEDIUM.

The Trinity of Ages

Is made up of Force, of Love and of Wisdom. These comprehend all eras of Human Progress, as they also do all ideas of God and the Universe.

Light

Is the symbol of Truth, and Heat that of Love. Hence the significance of an enlightened understanding and a warm heart.

Love

Is the perfect Law of Liberty—in the absence of which mankind need (and have what they need) the law of Restraint.

NEW ERA.

"Behold I make all things New."
"Hereafter ye shall see Heaven Opened."

S. C. HEWITT,
Editor & Proprietor.
Office 25 Cornhill.

ISSUED EVERY WEDNESDAY.

TERMS—\$1.50 Per Annum, in Advance.
SINGLE COPIES—THREE CENTS.

CONTRIBUTORS.

ADIN BALLOU, FERNAN SNOW,
MILD A. TOWNSEND, J. S. LOVELAND,
MRS. H. F. BROWN, W. C. TAYLOR,
MRS. M. E. RANDALL, W. S. HAYWOOD,
MISS E. L. GIBSON, R. J. BUTTS,
JOHN M. PEAR, AND OTHERS.

BOSTON, WEDNESDAY, JUNE 8, 1853.

The Education of the Future.

In two former numbers of The New Era, it was our privilege to present some few thoughts concerning the Education of the Times. In those two numbers there were three leading ideas—namely, that much of our present education is entirely useless; that it makes us overlook the laws of Nature to a very great extent; and that it absolutely injures the physical constitution. We now announce our subject in its *Future* form, and remark,

FIRST: THAT EDUCATION SHOULD BE UNIVERSAL. To this we make no possible exception: all the forces expended in War; all the waste of Modern Luxury; all the useless activities of life as it is, must be turned into the channel of a completely Universal Education. In the first place, all classes and conditions in our midst should be educated,—from the most intelligent to the most foolish; from the wealthiest to the poorest; and from the most respectable, to the most degraded and the outcast. The Future must educate the idiot, as well as the soul of capacity. Indeed, if one class is to have more attention and effort in its behalf than another; if one needs more than another, it is he who has the least capability. And it matters not what have been the principles by which we have been governed in the past, on this and kindred subjects—it matters not what our actual practice may have been—it is of little account what our prepossessions may be in favor of old methods—these must all go by the board, so far as they conflict with the principle of the universal extension of education—the complete development of the race. "Behold I make all things New," is a prophetic Scripture for the New Dispensation; and if it includes anything, it most certainly embraces the thought in question, because there is nothing more radical than the idea of education universally extended. It is an idea that shall yet change the whole current of human thought—concentrate the energies of this now divided world, and lay the solid and lasting foundation of a more beautiful progress and a diviner bliss.

But is it not a foolish idea to think of extending education to every nation, tribe and person of the nearly 1,000,000,000 of souls on the face of the earth? Is it not preposterous to think of educating the millions of Africa, of China, of Hindostan, and of other portions of the so-called *heathen* world,—to say nothing of the nearly as numerous and besotted heathen nearer home, who, either by the circumstances of society which surround them, or by law, are deprived of even such education as we have at present? Is it not foolish, is it not preposterous to think of such a thing? In the light of the *Old Dispensation*, we freely acknowledge that it is so; and had we no instruction or inspiration beyond that, we should be very far from thinking, and farther still from saying what we now utter. But the New Dispensation contemplates the universal diffusion of knowledge—not merely of letters,—(for that is not education) but of Nature and of Spirit, through whose genial influences the soul shall expand in ever-growing fullness of Love, of Wisdom, and of Life.

An object less than this, is certainly unworthy of a cause like that called the Spiritual Movement. And an object higher than this, as the grand instrumentality of unfolding life and joy, in individuals, in nations, and in the entire world, cannot be conceived. And this complete extension of education, in its truest and best sense, was necessarily left to this third and last age of the world—this era of preeminent Wisdom from the opening Spheres of Light and Love. Let Universal Education, then, be the practical watchword of all who

accept and love the Gospel of To-Day.—We are now prepared to state,

SECONDLY: THAT IT SHOULD BE CONSTANTLY BORNE IN MIND, THAT EDUCATION ON THE EARTH, IS ONLY PREPARATORY TO THE SERIES OF LIVES YET TO COME.

If we have the least truthful apprehension of the idea here expressed, then the subject becomes to us and to all men, one of the most momentous character; for the proposition implies that our eternal development takes its character from the foundation we lay for it now and here. And this looks to us like a rational, natural, and therefore very legitimate doctrine.

"Just as the twig is bent, the tree's inclined," is the old and true adage. The accumulations of the past have to do with the future. It is so here, in all things; it is so there to the same extent. Millions of Spiritual beings are now of far less power than they would have been, and are exerting far less of wise and beneficial influence upon each other, and upon those still incarnated, than if they had enjoyed, in the first stages of their existence, a truly natural and symmetrical development; or, in other words, had been truly educated. And it does not alter the force of this reasoning at all to say that, from the very circumstances of the past, the education of which we speak, could not have been enjoyed. Talk about Fate as much as we will, this undefinable something has not the power to change principles; the law of Cause and Effect is ever the same, whether Fate, or Freedom, or both bear sway. And it is morally certain, therefore, that a true development in the past, from a purely natural system of education, would have peopled the Spheres with even wiser and more beneficent Workers for human redemption and for Angelic good.

But suppose we let the past go, as, evidently, that is a question which does not alter the principle at all for truthfulness and utility of which we speak. Suppose we think, speak and live now in reference to the ascending gradations of beautiful and joyous development hereafter, and by a true education, we so discipline the mind, expand and beautify the moral and spiritual nature, and unfold the organic activities and the anatomical structure, as to be in perfect health in all senses, then health to very fullness, and in the same senses, would be our starting point in the Second Life. Great efforts and much time there, would not then be necessary, whereby to get fairly on the track of progress. Precisely the same principle is involved here, as in the youthful stages of life in this world, in the relation they bear to more advanced periods. If the ordinary education is neglected in youth, the manhood, and old age both feel and suffer for that neglect. And so it is in all things; every link in the chain must really be in it, or it is no chain. Some links go before, and others follow after; but each is necessary to each, and each to all else, again, it is no chain. So the present life is the first link in that endless chain of ascent, by which the soul goes upward into life and joy. If this first link be defective in any way, then the chain is defective; for all links but one may be bright, beautiful and strong, and yet the chain be very far from perfect.

Now, if we bear constantly in mind, the fact, that our progress here is linked indissolubly with our progress there, and that our present education is only preparatory to higher unfoldings of the soul and its joys—the raw and its harmonies, the highest motives are brought to bear upon us for present, beautiful and truthful culture, and for working as we may that this same culture may yet be given to entire man on the globe. And thus are the angels working now in diligence and love, that both earth and heaven may be peopled with souls of higher harmony and more unfolded life.

Swedenborg in a Nutshell.

We understand that Prof. C. P. Bronson of this city is about publishing a COMPENDIUM of the Theological and Spiritual Works of Emanuel Swedenborg, with the leading events of his life prefixed. The book will be about as large—we are informed—as the large Work of Mr. Davis (Nature's Divine Revelations &c.) and will be before the public in a month.

Bro. Hammond,

Your Post Office is at fault. The papers of which you speak go in a bundle weekly, with those of all our Rochester subscribers. If one subscriber gets the Era, therefore, all should get it. We have sent the missing Nos.

ASTOUNDING FACTS.

BY J. A. GUILDLEY, M. D.

NUMBER FIFTEEN.

We will now return from our digression and say that men in the fourth degree, see great evils in the world, and are anxious to do what they can in a quiet way to remove them. They are lovers of themselves—most emphatic lovers of man; and subordinate lovers of God. *Man*, however, as the image of God is uppermost in their affections. It is for man, for humanity they plead. All this class of men are in the first half of the fourth degree above zero. Their wheat is taking root below the reach of tares, so that it will soon be safe to gather the latter; and their harvest is approaching. As they pass the middle of this circle, they begin to enter into the shadows of the judgment. They are coming so near to Mount Zion, the City of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Medium of the New Covenant, and to the Blood (which is the life) of sprinkling, that they feel an attraction, strong and indescribable, from all these Heavenly Marshallled Hosts, to rise and take an endless possession of that brighter and holier plane, towards which they feel so irresistibly drawn; while the blazing light paints upon their interior vision the stubborn fact that no earthly love can enter there, and the "eleven years" struggle commences with groanings that cannot be uttered, with agonizing aspirations, that the angels would "thrust in their sickles, and gather the tares, and burn them, with the chaff, in unquenchable fire!" At first it seems that the spirit may almost free itself at a single leap, and bound away into the inviting fields above; but as the opening scene advances the tares appear to their renewed and quickened perceptions, a thousand fold more numerous than ever.

Friend Bryant, will mankind believe this testimony? "None can deny that all the characters hitherto described are in a mixed state, knowing and practising too, more or less good and evil. If therefore they cultivate the wheat for a given time, it will thrive above the tares, and a Crisis must come: either the wheat will prevail and root out the tares, and so possess the entire field, or the tares will overrun and root out the wheat. Antagonistic principles cannot always exist in equilibrium, unless evenly balanced by a divine hand for a good object. "We aver that a separation must come and that nothing less than the 'Last Shout'—the voice of the Archangel and the Trump of God, as it echoes and reechoes through the hitherto comparatively deadened chambers of the soul, can stir into immortal life a consciousness and clearness of perception of which it never before dreamed."

Is this what you mean by the coming of the Son of Man? Is there to be no more outward exhibitions of that prophetic event than your present language seems to imply? "No. It has been and will forever continue to be an unseen, interior matter. Have you never read that 'God hath gone up with a shout—the Lord with the sound of a trumpet?' No believer in the Bible can doubt that this language refers to Christ's ascension. Now you know that the angels declared that he should so come again *in like manner*, as the three selected and psychologized disciples had seen him go into heaven. Remember then that no natural eye saw that ascension, no mortal ear heard that shout, no outward sound was given by that trumpet. It was heard in the interior, Spirit World—in that kingdom which is *within* you. It is thus he comes to men and angels; while the shout of the Almighty's voice and the sound of the Trumpet—all *silent and unseen*—(for it cometh not with observation) vibrate along the most interior of man's spirit, as we have constantly endeavored to impress you. Again, the apostle says "if ye be risen with Christ" (as you profess) "seek those things that are above, where Christ sitteth on the right hand" (or in full favor with God.) For if you do this you furnish all the evidence to the world that heaven can give, that you are in the resurrection, in fellowship with Christ—fully up to the right hand of God (or in full favor with the Father.) How perfectly evident to every heaven-taught heart that such a resurrection refers to man's affections, instead of that decaying Mass that is laid, with so much sorrowing solemnity, beneath the sod, to mingle forever with its kindred dust. We tell you that such is the Bible resurrection, in

which the soul realizes for the first time, that God is a jealous God; jealous as no man can be of his own right to the affections of that spirit, which for his pleasure was created. The soul now finds that all his religion, all his prayers, all his works of righteousness, performed as he fully realizes they have been, more or less from selfish ends, have become to his renewed perception, sure enough as "filthy rags." Chambers in his imprisoned spirit have been unlocked, of which he was never suspicious. The king has come to take possession: the keys are demanded, and every dirty closet is overhauled and brought to judgment. The elements of the upper spheres are rushing in among the earthly and sensual elements of his own spirit, and warring tempests are hurling in one common ruin, everything he has held dear on earth. He has loved his children as the fruit of his own loins, rather than as the members of the common family of a common Father, to be held cheerfully subject to his will. He has loved his wife as his own dear partner, rather than as the Bride the Lamb's Wife, to whom he is sacredly bound to yield her at the first call, without anxiety; and so of all else. The spirit here feels that it is literally "treading the very winepress of the fierceness of the wrath of Almighty God," and like the spotless Son he is treading it alone. We speak but what we know and have felt, when we say that none can render help here but the angel of the Everlasting Covenant, the Lion of the tribe of Judah. The waste howling wilderness surrounds him, and none else can pilot him out. Here the death-grasp of every earthly object must be broken, and it requires time, and generally much time. Four years is the shortest period that spirits have informed you they passed the judgment; and twenty three is the longest. The average time, as we have learned from long and abundant observation, is about eleven years. Here father and Mother, wife and children, Houses and Lands must ALL be given up, and that forever, to the stern and unrelenting demands of Him who has undertaken to realize his rights, as we have said, to that spirit which was ever sacredly bound to love the Lord his God with all the heart, with all the soul, with all the mind, and with all the strength. Not a living fibre of the spirit will escape the stern decree. Every son of Adam will find that the eyes of flaming fire are on the prisoner—all over him—that they pierce him through and through, even to the "dividing asunder of soul and spirit, of the joints and marrow; while it discerns and exposes too, every thought and interest of the entire life. His heavens are rolling together as a scroll, and are passing away with a great noise, while the very elements which have hitherto bound him to earth and its attachments are melting away with fervent heat."

It is here proper to remark, that our best attachments are but temporarily broken up for the more complete and perfect purification, as well as for a *vast expansion* of the soul's affection. When this is effected, and the Crisis passed, every earthly-good will be given back, and ever after take its relative and proper position, in holy subservency to the all-controlling will of Him who is now *felt* to rule on earth, as well as in the heavens. The spirit takes its Orbit around its Central light and life-giving Sun as a primary, instead of sailing as a satellite around a darkened planetary, congregated mass of external ordinances, where it was never fully satisfied. A sister spirit who has scarcely cleared the judgment as she says, expressed its commencement as a summons to the re-possession of more than the original Eden; that in the light of that summons, the soul first discovers that the "Tree of the knowledge of good and evil" is truly in the midst of the garden, in the *very center* of its affections; that in all verity it is from *within*, out of the heart of man proceed evil thoughts, adulteries, thefts, fornications, etc.; that out of the same mouth hath proceeded blessing and cursing.—That a clear recognition of these truths renders the spirit uneasy as the inflated balloon, which writhes and draws upon its moorings, till strand after strand of every earthly attachment gives way, and it is able to ascend in spite of the burning edge of the flaming sword,—reach the Tree of Life, pluck its fruits and live forever, though in its approaches it has had the clinging, carnal nature, for the thousandth time, repulsed and cut into bleeding shreds, till it is forced to cast down every earthly hope, "even as a fig-tree casteth her untimely figs when she is shaken with a mighty wind," and "every mountain and island," on which it had ever reposed was removed out of

its place." The spirit realizes that the marriage of the Lamb is coming, and that his wife must make herself ready at every sacrifice."

What then is

PROBATION?

"It is a very foolish word as generally understood." Does not the Bible declare, that in relation to mankind, probation ends with the death of the body? "No verily." Does it not speak of some who shall take up the lamentation that the "harvest is passed, the summer ended and they are not saved?" "Yes; but you must not forget that the harvest is the end of the world to nations, as well as individuals. Christ has fixed that fact beyond controversy. The end of the Jewish world was the dissolution of their theocracy, commencing with the destruction of their principal city, and extending into the Spirit World for an indefinite period. Thus the apostles constantly expressed themselves, who were living on the eve of that event—"We, on whom the ends of the world are come." "Now, we know that it is the last time." "The Judge standeth at the door; yet a little while and he that shall come, will come and will not tarry;" while Christ himself confirmed them in this opinion, by his oft-repeated assertions. "Behold I come quickly" is some eight times repeated in a single book of the New Testament. Christ, then, as judge of quick and dead, (this very expression you see embraces both worlds, as we have used it, and shall continue to insist,) first reckoned with the Jews, and then let out the moral vineyard to the Gentiles, who he declared should bring forth the fruit of it in its season. When this judgment had fully come, there was a sense in which probation ended with that nation; though it is still a blind word, it has been so long perverted."

Does not the Bible say that he who is dead is freed from sin? And does not this imply that the good man is separated from his sins by that event? "Not by any means; for the same apostle declares to living men, that they were already dead, and that their lives were hid with Christ in God. He often speaks of men in the body, as being in the present 'risen with Christ,' and of being quickened together with him. Of course, such had passed the fourth degree, and were in the resurrection. I will avow, for the tenth time if need be, that neither the Day of Judgment, nor the Resurrection have any reference to the physical body whatever; neither have they special reference to the rudimentary or Spirit World, but only to a particular period in the growth of the human soul, and may take place in one world as well as another. This period may properly be denominated spiritual puberty, for no man or angel can multiply his spiritual life, either thirty, sixty, or a hundred fold, till he had passed the judgment. He can scarcely maintain his own life; hence his constant confessions of sin without renouncing it. It was on this account that the Apostles were forbidden to leave Jerusalem, or preach the Gospel to any creature till this life was so copiously poured upon them by being endued with power from on high, that on whomsoever they laid their hands, they too should be filled with the Holy Ghost."

But are not our Ministers ordained by an imposition of hands? "Yes, and a more miserable imposition was never practised by designing men; for while they wantonly imitate Paul's action, they do not even pretend to impart Paul's Gifts." Paul says that his Gospel consisted, not in word but in power; whoever then is destitute of Paul's power is destitute of Paul's Gospel." Be cautious, friend Bryant, for I feel inclined to test you rather closely on some of your assertions. "As closely as you please. Truth has no fear, knows no dodging, is ever frank and manly." Do we not read of quickening the mortal body,—of waiting for the redemption of the body? "Yes, and does not the same writer say on the same subject, 'that which thou sowest is not that body that shall be?' Does he not say, too, 'that which a man soweth, is not quickened except it die?' Now, Doctor, let us look at the figure to which he points us—say, the Indian corn,—(and the same process occurs in every germinating seed,) the kernel contains within it a living principle, which is diffused throughout the entire seed; and while kept in the storehouse, it cannot manifest itself,—it must be quickened, in order that the great proportion of it may die, and in this death discharge its scattered life, in a concentrated form into

the germ, that it may spring up, or be resurrected and so produce its kind. For the same purpose, the whole physical body of man must be quickened, in order to yield its spiritual, circulating principle, and discharge it upon the interior body, and so enable that body to put on immortality. As it is this quickening, this resurrection which destroys the greater part of the Church, so it is a similar quickening that destroys the flesh and blood which cannot enter the Kingdom of God, and leaves it forever in the tomb. This may be called, so far as individuals are concerned, their first resurrection. The second, however, is the true and final resurrection, when the carnal, earthly mind yields up its life for the everlasting benefit of the spiritual mind. The last is the resurrection proper, to which we have so often alluded, and will first take effect on the race in due time. That which has been first shall be last *en masse*, and *vice versa*.

N. P. Tallmadge, and his Experience.

The New York Tribune, of May 27, publishes the following letter from the Hon. N. P. Tallmadge, giving his own personal experience in Spiritualism, on which the views expressed in his former letters were based. We give it to our readers at the earliest possible opportunity, because we know of nothing in this department, of spiritual exhibitions more interesting and useful. It is needless, of course, for us to urge the reading of that which bears such evident marks of deep and thrilling interest:

Baltimore, Tuesday, Apr. 12, '53.

DEAR MADAM: I seize a few leisure moments, while detained here a short time on business, to give you a more extended account of the "Physical Manifestations" to which I alluded in a former letter. In this account, I shall confine myself to those which purport to come from the spirit of JOHN C. CALHOUN.

I have received numerous communications from him, from the commencement of my investigation of this subject down to the present time. Those communications have been received through rapping mediums, writing mediums and speaking mediums. They are of the most extraordinary character. In style and sentiment, they would do honor to him in his best days on earth.

After the arrival of the Misses Fox in Washington City in February last, I called on them by appointment, and, at once, received a communication from Calhoun.

I then wrote down and propounded mentally the following question:

Can you do anything (meaning physical manifestations,) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief?

To which I received the following answer:

"I will give you a communication on Monday, at 7 1-2 o'clock. Do not fail to be here. I will then give you an explanation."

JOHN C. CALHOUN.

It is proper here to remark, that all the communications referred to in this letter, were made by Calhoun after a call for the alphabet, and were tapped out, letter by letter, and taken down by me in the usual way. They were made in the presence of the Misses Fox, and their mother.

I called on Monday at the hour appointed, and received the following communication:

"My friend, the question is often put to you, 'What good can result from these manifestations?' I will answer it:

"It is to draw mankind together in harmony, and convince skeptics of the immortality of the Soul."

JOHN C. CALHOUN.

This reminds me that in 1850, at Bridgeport, in the presence of other mediums, among many questions put and answers received, were the following—the answer purporting to come from W. E. CHANNING:

Q.—What do Spirits propose to accomplish by these new manifestations?

A.—To unite mankind, and to convince skeptical minds of the immortality of "the soul."

The coincidence in sentiment of the answer of J. C. Calhoun and of W. E. Channing in regard to the object of these manifestations is remarkable, and worthy of particular notice. The concurrence of two such great minds, whether in or out of the body, on a subject so engrossing, cannot fail to command the attention of every admirer of exalted intellect and moral purity.

During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table, from two to four feet—so that no one touched the table. Suddenly the table moved

from the position it occupied some three or four feet—rested a few moments—and then moved back to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of the table was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table, nor was any one near it. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it—placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up, in the best possible position to exert the greatest force—bent half of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table, and try altogether to lift it. We lifted up on it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, "Will the spirits permit me to raise the table?" I took hold alone and raised it without difficulty!

After this the following conversation ensued:

Q.—Can you raise the table entirely from the floor? A. Yes.

Q.—Will you raise me with it? A. Yes. Get me the square table.

The square table was of cherry, with four legs—a large size tea table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and end, their hands and arms resting upon it. This, of course, added to the weight to be raised, namely, my own weight, and the weight of the table. Two legs of the table were then raised about six inches from the floor; and then the other two legs were raised to a level of the first, so that the whole table was suspended in the air about six inches from the floor. While thus seated on it, I could feel a gentle, vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor!

Some pretend to say that these physical manifestations are made by electricity! I should like to know by what laws of electricity known to us, a table is at one time raised, as it were, to the floor, against all the force that could be exerted to raise it; and at another time raised entirely from the floor with more than two hundred pounds weight upon it?

At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The bells were of different sizes—the largest like a small sized dinner-bell. He directed a drawer to be put under the square table. I put under a bureau drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring, and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it.

The raps then ceased and the bells rang violently for several minutes. A bell was then pressed on my foot, my ankle and my knee. This was at different times repeated. Knocks were made most vehemently against the underside of the table—so that a large tin candlestick was, by every blow, raised completely from the table by the concussion!

I afterwards examined the underside of the table, (which, it will be recollected, was of cherry,) and found indentations in the wood, made by the end of the handle of the bell, which was tipped with brass. Could electricity make those violent knocks with the handle of the bell, causing indentations and raising the candlestick from the table at every blow? Or was it done by the same invisible power that riveted the table to the floor, and again raised it, with all the weight upon it, entirely above the floor?

Here the ringing of the bells ceased, and then I felt sensibly and distinctly the impression of a hand on my foot, ankle and knee. These manifestations were several times repeated.

I was then directed to put the guitar on the drawer. We were all seated as

before, with our hands and arms resting on the table.

The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And, as it played, these harmonious sounds, becoming soft, and sweet, and low, began to recede, and grew fainter and fainter till they died away on the ear in the distance. Then they returned and grew louder and nearer, till they were heard again in full and gushing volume as when they commenced.

I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hand, and heard from it, under such guidance, the most splendid performances. But never did I hear any thing that fastened upon the very soul like these prophetic strains drawn out by an invisible hand from the Spirit World. While listening to it I was ready to exclaim, in the language of the Bard of Avon:

"That strain again,—it had a dying fall,
O, it came o'er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odour."

After the music had ceased, the following communication was received:

"This is my hand that touches you and the guitar.
JOHN C. CALHOUN."

At another time, the following physical manifestation was made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and myself:

We were directed to place the Bible on a drawer under the table. I placed it there, completely closed. It was a small pocket Bible, with very fine print. Numerous raps were then heard, beating time to "Hail Columbia," which had been called for. Soon the sounds began to recede, and grew fainter and fainter, till, like the music of the guitar, they died away in the distance. The alphabet was then called for, and it was spelled out, "Look." I looked on the drawer, and found the Bible open. I took it up, and carefully kept it open at the place as I found it. On bringing it to the light, I found it open at St. John's gospel—chapter II being on the left side, and chapter III being on the right side. I said, "Do you wish us to look at chapter II?" Ans., "No." "Do you wish us to look at chapter III?" Ans., "Yes." And it was then said, "Read." I commenced reading the chapter, and significant and emphatic raps were given at many verses; and at verses 8, 11, 19, 34, most vehement raps were given. By looking at these verses, you will appreciate the significance and intelligence of this emphatic demonstration. This manifestation purported to come from Calhoun, who had previously invited us three gentlemen to be present at a particular hour.

In reflecting on the preceding manifestations one cannot but marvel at the power by which they are made, and the intelligence by which that power is directed. And it would seem impossible for one to doubt the source of that intelligence. If, however, doubt should still remain on the mind of any one acquainted with similar manifestations, that doubt must be entirely dispelled by the account of the manifestation which follows:

I was present by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter paper, together with a pencil on it. I soon heard the sound of the pencil on the paper. It was rapped out, "Get the pencil and sharpen it." I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil marks on each side of the outer sheet, but no writing. Then was received the following communication:

"The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence."
JOHN C. CALHOUN.

We met pursuant to appointment—took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver-cased pencil on the drawer, and said:

"My friend, I wish the sentence to be in your own hand-writing, so that your friends will rec-

ognize it." He replied, "You will know the writing."

He then said:
"Have your minds on the spirit of John C. Calhoun."

I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer, I discovered the paper all under it. The sheets were a little deranged, and on examining I found on the outside sheet these words:

"I'm with you still."

I afterward showed the "sentence" to Gen. James Hamilton, former Governor of South Carolina, Gen. Waddy Thompson, former Minister to Mexico, Gen. Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own, and they all pronounce it to be a perfect fac simile of the handwriting of JOHN C. CALHOUN.

Gen. Hamilton stated a fact in connection with his writing, of great significance. He says that Calhoun was in the habit of writing "I'm" for "I am," and that he has numerous letters from him where the abbreviation is thus used.

Mrs. Gen. Macomb has stated the same fact to me. She says that her husband, the late Gen. Macomb, has shown to her Calhoun's letters to him, where this abbreviation "I'm" was used for "I am," and spoke of it as a peculiarity of Calhoun.

How significant, then, does this fact become? We have not only the most unequivocal testimony to the handwriting itself, but, lest any skeptic should suggest the possibility of an imitation or a counterfeit, this abbreviation, peculiar to himself, and known only to his most intimate friends, and which no imitator or counterfeiter could know, is introduced by way of putting such a suggestion to flight forever!

This "sentence" is perfectly characteristic of Calhoun. It contains his terseness of style and his condensation of thought. It is a text from which volumes might be written. It proves,

1. The immortality of the soul.
2. The power of spirits to revisit the earth.
3. Their ability to communicate with relatives and friends.
4. The identity of the spirit to all eternity.

How one's soul expands with these sublime conceptions! How restless is this testimony of their truth! How surprising that men can doubt, when this flood of living light is poured upon them by spirits who, in the language of Webster, "revel in the glory of the eternal light of God."

Very truly yours,
N. P. TALLMADGE.
Mrs. Sarah Helen Whitman, Providence, R. I.

The Gospel Banner and Adin Ballou.

A short time since, our Friend and Brother, Adin Ballou, being invited to attend the Bible Convention in Hartford Conn., candidly gave his reasons for non-attendance. Those reasons appeared in the Practical Christian, and on seeing them, Rev. William A. Drew, Editor of the Gospel Banner—a Universalist Paper, published in Maine—took occasion to speak of Mr. Ballou, just as a sectarian bigot would be likely to speak, and therefore to misrepresent him, not a little, concerning his past experience, his views of the Bible, etc. In reply to this abuse, Adin Ballou first gives a truthful and searching analysis of Mr. Drew's character, as a sectarian Editor theologian, etc., and then gives the following version of himself:

ADIN BALLOU.

This man was once in connection with the Universalist denomination, and was called a Universalist; but from the very commencement of his faith in the final holiness of all mankind he was a Restorationist. Having been severely assailed by the leading Universalist Journal for presuming to preach and publish his views of future retribution, and denied an opportunity to defend himself through the columns of that Journal, he started an independent weekly paper, against great disadvantages and the general opposition of "the denomination;" in which he maintained the peculiarities of Restorationism with quite as much success as either his friends or enemies expected. This was the second controversy in "the denomination on the question of future punishment." It commenced in

1830, and the next year this man with several others withdrew from the Universalist denomination, formed a new Association, and took the distinctive name Restorationists. He was in fact a Restorationist, while called a Universalist. He has been one ever since, and is likely to be one for some time to come. He endeavors also to be something besides a mere theological, speculative Restorationist, viz., a practical one. As such, he is a total abstinent from tobacco, narcotics in general, and intoxicating beverages; from holding human beings as slaves, and from fellowshiping others in Church and State who do hold them; from war, and all its murderous indispenables; from capital punishment, and all vindictive punishments; from all intentional personal injuries to friend or foe, offensive and defensive; from all social combinations, institutions, customs and practices whereby the ignorant are left ignorant, the vicious left vicious, the idle left unemployed, the degraded kept degraded, the poor made poorer, and the well-to-do taught like Cain of old to say, "Am I my brother's keeper?" He is for restoring all who are out of order and in misery to divine order and happiness; and for working out this restoration as fast as possible here on earth. He calls himself a Practical Christian Socialist, and is a devoted upholder of the Hope-dale Community. He feels bound to do all in his power to restore men from a state of social discord to one of social harmony wherein the interests of all and each shall accord together. He believes that God, the Universal Father, loves and seeks the good of all moral intelligences. He believes that all moral intelligences by nature and destiny are brethren and sisters. He believes all ought to love, help and befriend each other—not corrupt, oppress, degrade and destroy one another. He believes that mankind are happy in proportion as they love, help and befriend one another. He believes that men who pretend to worship a God of love, to regard mankind as a brotherhood, and to hope for the final holiness and happiness of all, are more inexcusable for living in isolated, antagonistic, anti-social, selfish relations than any other class of people. He believes in the inherent superiority of truth, justice and charity over their opposites, if they can have an open field and fair play. He abhors the pride and willfulness that refuse to investigate and discuss unpopular subjects. He despises the meanness that is either ashamed or afraid to approve of what is true, good and right in so-called heretics, infidels, fanatics, visionaries and agitators. He loathes the sectarianism and narrow mindedness which belie, slander and misrepresent those who, right or wrong, will not follow with its own "faith and order." He despises the moral cowardice which dares not frankly avow settled convictions and cherished principles, until the leaders and multitude of the people are prepared to welcome them. He aspires to no reputation, popularity, patronage or estate which he must purchase by prostituting either his conscience or reason. He is a believer in the existence of departed spirits, and that they sometimes manifest their presence and communicate with spirits in the flesh, through the sneered at and much abused media of modern, as well as ancient times. Nor does he hang his head in shame for such credulity, weakness, delusion or folly. For all this he is not the less a believer in and venerator of the Bible. He does not worship the leather, the paper, nor the mere letter of the Bible. He does not believe in the old scholastic doctrine of its plenary divine inspiration, and absolute freedom from all human imperfections. Therefore he disdains to pretend to any such extreme absurdity of faith; well knowing that no man under heaven can defend it either by Scripture or Reason. And he is ashamed of men who know this as well as himself, when he sees them disfigure their faces with pretensions of solemn horror at the presumptuous sacrilege of a proposition to discuss the merits of the Bible. He has no such fears, and he will make up no such serio-comic faces. He believes the Bible to be a Book of essential divine principles, which are indispensable to human progress, holiness and happiness, here and hereafter. He believes those principles were originated by the Holy Spirit, and are in unison with each other. On this ground, he will yield to no sectarian dogmatist in his veneration and devotion for the Bible, and will defend it with his utmost ability against all sorts of infidels, not excepting those in holy orders who blaspheme it by quoting it to justify War, Slavery, Selfishness, and almost every popular organic abomination.

He has made no apology for not joining in the call for the forth-coming Bible Convention at Hartford, but he modestly stated his reasons for not engaging to participate in its discussions. He holds the Call for that Convention to be fair, candid and honorable; and that if it should turn out to be a "Cavilling Convention" the discredit of rendering it such will accrue to the dishonor of those who falsify the Call, not to the abused Bible. He dissents from Andrew J. Davis in many things; but this is no reason in his mind for spitting venom and contempt at him, nor for withholding approval of any thing true and good in him, still less, for treating him with unkindness or incivility. The subject of this notice will try hard not to be caught disgracing himself by any such ignoble conduct. He dissents, too, from Theodore Parker on many points, and said so last week; but shame on him when he withholds his hearty commendation of true and good testimonies from Theodore Parker, on the ground that he is a "Semi-infidel." "What is the chaff to the wheat?" And Robert Owen likewise, he has widely dissented from, in respect to his skepticism, his philosophy, and his peculiar form of Socialism. But he has honored, and he will honor Robert Owen's humane, benevolent and untiring efforts to do good to mankind. If it shall prove true, as is confidently reported, that Mr. Owen has been converted, even by 'Spirit rappings,' to a firm belief in immortality, and the Christianity of the Nazarene, he will rejoice, and give him the right hand of fellowship, just as cordially as if he had been converted in the most approved fashion. If by following out the foregoing convictions of truth and duty, Adin Ballou is sinking himself in the moral, intellectual or social scale, he hopes to continue sinking till he shall reach the sphere of Love that works no ill, and of Wisdom that enacts no folly. And may all who lament his sad fall experience no greater evil in time or eternity, than to fall upward after him into the blessed exaltation of those who for truth and righteousness' sake make themselves of no reputation in the eyes of worldly prudence.

—A. B.
P. S. Should the respectable editor of the Banner have any thing more to say on this subject, will he tell his readers explicitly whether he himself believes in the "plenary inspiration" of the Bible; also what it is in A. J. Davis, Theodore Parker and Robert Owen, which I approve and he condemns. This will be shedding a little desirable light, and doing some justice.—A. B.

Literary Notices.

THE SPIRIT WORLD.

A Journal devoted to the phenomena of Modern Spiritual Manifestations.

Such is the title of a new Spiritual periodical just published in London. It presents quite a variety of reading matter, doubtless nearly altogether new to the Londoners in general, and cannot fail of provoking attention there to the subject of which it treats. We were hardly prepared to think, however, that Spiritualism was so far along in England as to warrant the issue of a regular paper. But so the world progresses now if it never did before. We wish "The Spirit World" much success.

The Carrier Dove, OR THE SPIRITUAL VISITOR.

Is the name of another new Paper devoted to the Spiritual Movement, and published in Philadelphia. Number one has just come to hand, and its contents show that its name and nature are one. It is "gentle as the dove," and brings us the good news of the coming Kingdom of God. May its office ever be as beautiful as its name; and, like that beautiful bird, may its flight be ever true to its destined goal. We shall publish its "Prospectus" soon. Our columns are so crowded just now, that we could not find room for it. Address D. W. & N. Thomas, Philadelphia, Pa. Terms: \$1 50 in advance.

The New Era to Clubs.

See our Advertisement entitled "The New Era." It will be observed that we make new terms from this time forth, to all new subscribers, who may club together for the purpose of the more readily availing themselves of this publication.

LECTURES.

The Editor is now prepared to make arrangements with the friends of our movement, to lecture on the NEW DISPENSATION, at any available distance in New England; and may be addressed accordingly at the office of "The New Era," 25 Cornhill, Boston, Mass.

TWELVE DISCOURSES ON GOVERNMENT.

BY THOMAS JEFFERSON OF THE SPIRIT
WORLD THROUGH JOHN M. SPEAR,
M. D. D.

Price, 12 1/2 cents, single: \$1 per dozen
25 per hundred. Address Bela Marsh, 25
Cornhill, Boston.

PROSPECTUS OF THE LIGHT FROM THE SPIRIT WORLD.

IN TWO VOLUMES PER ANNUM.

The increasing desire of the friends of Progress, throughout the Union, for light and knowledge in regard to the phenomena of Spiritual Manifestations, now existing so much interest in many parts of the United States, has induced the friends of these wonderful phenomena, to establish a WEEKLY NEWSPAPER in the City of St. Louis, with the above title.

This paper will be published in two volumes per annum, by a Committee of six gentlemen; selected for this purpose by the spiritualists of St. Louis and Alton.

It is designed to be a reservoir, into which may flow, from all parts of the valley of the Mississippi, information touching Spiritual Manifestations, and thence be distributed to all directions.

It will be devoted to the dissemination and elucidation of the facts as they transpire in Circles of Spiritual Investigation, so far as authentic information of them may be obtained. The projects of this paper regard Man, physical and spiritual—here and hereafter—as the great theme of this age; and hence the developments of Psychology, Magnetism, Phenology, and kindred sciences, will claim attention. The good and great in Science, Philosophy and true Religion will meet with our warmest support and advocacy. In short, the paper is intended to be one of the most interesting weekly journals published in the United States.

Our columns will be open to such as may desire to combat our views, in a dignified manner and in the spirit of candor and sincerity.

Well written articles on subjects pertaining to the general objects to which this paper is devoted, will be very acceptable to us, whether coming from friends who differ from, or those who agree with our views.

We look to the friends of Progress and Spiritual Truth for all the assistance in their power, in the way of procuring subscribers and furnishing facts—the latter over their own signatures, will be far.

The Committee have put the subscription price at an amount which, from their estimates, they deemed barely sufficient to pay the actual cost of publication. After the first volume, if the present price should be found more than sufficient to cover such cost, it will be reduced accordingly. The Committee guarantee the regular issue of the paper for six months, whether the subscriptions pay its expenses or not.

Terms:—\$1 25 per volume, *invariably* in advance. Liberal deduction to Booksellers and Agents.

All communications and business letters should be addressed (post paid) to W. L. MANTZ, Editor, No. 85 Chestnut street, St. Louis, Mo.

A NEW WORK:

Entitled, "Messages from the Superior State, Communicated by John Murray, through John M. Spear, Spirit Medium, and carefully prepared for Publication by S. C. HEWITT, of Boston, Mass.

THIS WORK, which consists of twelve Messages, or Discourses, on highly important, interesting and eminently practical subjects, is now ready for the public. Besides the Messages from the spirit of John Murray, the book contains a brief sketch of his earthly life—embracing the leading and most interesting incidents in his career (below, that the general public, more particularly, (if not informed before,) may be made aware who and what John Murray was. The work also contains a word relative to the experience of John M. Spear of Boston Mass., as a Spirit Medium of Spiritual Influence since near the close of March 1852, when he first observed this mysterious power operating upon him.

A beautiful Picture of Murray, while a denizen of the globe we inhabit, embellishes the Work, and adds greatly to its value. The Book is neatly bound in cloth, and is now ready for delivery.

The leading topics of these Messages, are the following:—The Fatherhood of God, and the Brotherhood of Man. The Life of Jesus, and the Death of Man. The life of the Spirit after Death. Things soon to take place. Religion and its Teachers. Charitable Institutions—Bondage, Equality, and Spiritual Thought-Reading. Righteousness—the Chief end of Man. Hidden Things Revealed. The New Teachers and their Mission.

These Messages have elicited a deep and thrilling interest from a large number of listeners, who have, from time to time, been favored with the opportunity of hearing them. And they are now presented to the waiting public, in the confident expectation that they will extend this interest, unnumbered, to many thousands of souls.

Price 50 cts, single, postage 8 cts.

Orders may be sent to me, at No. 25 Cornhill

S. CROSBY HEWITT.

Boston, Dec. 21, 1852.

THE NEW ERA: OR HEAVEN OPENED TO MAN.

"Behold I make all things new." Hereafter ye shall
see HEAVEN OPENED."

The subscriber is now issuing a Weekly Paper, with the above title, devoted to Spiritual Facts, Philosophy, and Life—published in the city of Boston on each successive Wednesday morning; it is printed on good paper, with fair type, in a folio form, with a beautiful vignette at the head of it of *Heaven opening and the angels descending*—a picture which corresponds with the title of the publication, and is eminently significant of the New Age on which our world is entering. It is a medium for the higher order of Spiritual communication—a vehicle for the facts, philosophy and practical suggestions of human correspondents, and for such editorial matter as the changing circumstances of the times and the needs of the public seem to demand. It is a free paper, in the best sense of the word: free for the utterance of all worthy and useful thought—free as Life and Love and Wisdom are free. It spontaneously avoids all sectarianism, (except to give it criticism,) and is the unswerving advocate of Universal Truth.

Friends of Humanity, and Lovers of Spiritual Communion—do you want such a paper in this locality? If so, will you do me and the cause the favor to send in your names, with the pay in advance.

I invite the immediate and hearty effort of all the friends in behalf of this enterprise and of this New Truth.

TERMS:—Single Subscribers \$1 50. Ten copies to one address, \$12 00. Twenty copies to one address, \$20 00. *Invariably* in advance.

All communications must be addressed, (postage paid,) to S. CROSBY HEWITT, No. 25

Cornhill, Boston, Mass.

The Newspaper and Periodical Press. All those Periodicals that give the above conspicuous insertion in their columns, will all attract attention to it, will be entitled to the New Era for one year.

S. CROSBY HEWITT.

POETRY.

The Loves of the Angels.

GEMS FROM ABOVE.

DR. HEWITT:

I take the liberty to send the following for your personal, and to dispose of as you may think best. About the middle of August, 1852, I was visiting my neighbor, Mrs. I. Planders, in the vicinity of home. She inquired concerning her little child, that was then quite ill. I was then moved upon mentally and physically to pen the following lines:

There's a tiny bud in your garden growing,
You watch it with tenderest care;
Would you have it chilled by the frosts of earth,
Or blossom in beauty there—
[pointing to the sky.]

I heard nothing more concerning the child till the first of September, when I attended a circle at the house of Mr. R. H. Howard, near by. Immediately upon sitting at the table, I was again impressed, and moved to write the following, accompanied with the request that they might be given to Mrs. F——, the mother of the child. Ask her again, if that dear one shall go,
From the evil and sin that must meet it below,
Ere its young heart the anguish of parting can know?

Ask her again,
Ask her again if that loved one shall die,
And forever shut out from its pain-weary eye,
The sorrows of earth, to awake in the sky?

Ask her again if that child of her love,
Whose voice ever breathed the sad notes of the dove,
Shall learn its first lay of the Seraphs above?

Ask her again if that dear one shall dwell,
Where no parting e'er breaks the harmonious spell,
And no angel e'er utters the last farewell?

From your Mother, in the sixth Circle of her Spirit Home.

The following evening its spirit left; and at a circle I was impressed with the following:
When the sun sank this night in the beautiful west,
It sped its bright way to the home of the blest,
And nestled it down 'mid the cherubs to rest
With them and with God.

The evening of its burial, Sept. 3d, I was again moved to write thus:

The little one—
She's not gone forever, she will return,
To those who have wept her as dead;
They hid not her spirit beneath the dark sod;
It was growing on high in the garden of God,
When the body was laid in its bed.

THY MOTHER.

MESSAGE FROM THE LITTLE ONE.
Oh, heaven is very beautiful,
Mother dear,
With ever flowing melody,
To charm my ear.

You lulled me to my slumber,
With your soft tone;
But the angels bore me from you,
And you're alone.

They bore me in their white arms,
Mother dear,
Where I need no soothing lullaby,
To stay the tear.

If I could weep, dear mother,
'Twould be to know,
You sorrowed that your darling
Was not below.

But I'll soothe you now, dear mother,
With my new strain;
And make your saddened heart
Rejoice again.

Oh, heaven is very beautiful,
Mother dear;
With ever-flowing melody,
To charm my ear.

And when they bring your spirit,
To live on high;
You'll see amid the love-light
That fills the sky,

A happy cherub circle,
All pure and fair;
And you'll know your little angel
Among them there.

She'll greet you with a glad smile,
To her bright band,
And then she'll lead your spirit
To fairer land.

O! I shall then, dear mother,
So happy be—
To ever dwell in heaven
With God and thee.

CLARA.
Your Mother, Spirit Medium for Clara.
C. E. Parker, Medium.
Woburn, May, 1853.

SPIRITUAL COMMUNICATIONS.

The Three Angels.

A DREAM—BUT NOT ALL A DREAM.

Mrs. E. A. Comstock, Medium.

A fair young child lay sleeping on a fragrant and mossy couch. Her soft blue eyes were closed, and ringlets of sunny hair waved over her beautiful forehead, as though gentle Zephyrs had caught sight of her loveliness, and had stopped to caress her. There were angels hovering over her also. They called her Lily, for they saw what a life of purity and love she would lead, in this sin-stricken, weary world. They saw also to what temptations so fair a flower would be exposed unless guarded by

something within, which would lead her to detect beneath honeyed words and beaming smiles, the snares which would be spread for her.

One noble, fearless spirit whom they called Truth, said, "I will attach myself to this fair bud of beauty, and will teach her lips and tongue to speak but in truthful accents. Her eyes shall send forth only beams of love, and frankness. Thus shall I do what I can towards protecting this mortal, for the tempter cannot long speak in lies, to one who will only answer him by the utmost frankness; and her sphere of extreme truthfulness will repel his of extreme duplicity."

Then another whose robes of transparent purity enveloped a lovely form, and whom they called Innocence, said—"I will teach her of all things, of the mysteries of human life, of the wonderful casket in which is placed her pure spirit, of its mechanism and uses. I will tell her of its abuses also, and thus lead her to avoid them. And after learning of me, she will quickly detect the object of any one who would speak to her in a different manner; and the mantling blush of injured Innocence, will quickly tell her it was wrong to listen to the smooth doctrines and delectable phrases. She will find many doctrines as she passes along her way, which will conflict with my teachings; but she will be warned of them and pass them by on the other side."

Then out spoke another angel of majestic mien, and yet gentle as the dove, and her they called Pure Religion. In accents mild, and sweet, she said, "without me ye can do nothing. I will throw my mantle around this frail child of earth, and with me she can go through all trials firmly and unshrinkingly; and I will cause her to bind my counsels to her bosom, and will go with her until she is laid on the bosom of Infinite love and goodness."

The child awoke, and wondered at the marvelous dream from which it had just awakened, and wished that it had been really so for they had made themselves and their offices known to her through her slumbers. She afterwards found it had been a reality, for often in her dreams, and by the wayside, and in the calmness which would come to her when contemplating the beautiful in Nature, would these voices come to her and instruct her. And she soon found that whenever she obeyed their teachings, happiness followed. Then she gladly repaired to them for counsel; and never was she led astray by them, but went meekly and beautifully along her pathway shedding a halo of light wherever she went, until they wondered at the good feelings and happy influences she left behind her.

Lily was no more favored than all are; but she listened and heeded, where others reject and despise. Mortal, learn from this not to despise the teachings which come and whisper in a still small voice urging to a life of purity and goodness.

The Rich and the Poor.

MRS. E. A. COMSTOCK, MEDIUM.

An angel form of radiant beauty was seen swiftly descending to the earth from his home in the Spirit World. I asked him why he was in haste? He said, come and see. I plumed my pinion, and hastened with him, wondering much what could be his errand. He came to a large city, and moved along to the most thickly-settled part of it. There, the poor had congregated together, in dens and huts unfit for the brute that perishes to inhabit. We stopped at an upper room of a large old building, and surveyed a scene which I shall never forget. A young, noble-looking man was there, walking the narrow space of the room he inhabited, and evidently passing through a severe mental struggle. His hands were clasped, his high and commanding brow was knit with the intensity of his thought. Ever and anon would he cast his restless eyes to the humble bed, upon which lay his young and gentle wife, and new-born babe. Poverty was theirs; he had been to get assistance, but he was poor and no one would come, unless they could have assurance of some money to pay them for their services. He had been tempted to commit a crime to obtain the needful gold. He knew where there was enough of it, and to spare; but did he beg for it, they would mock him, and turn him off empty-handed. And did he take it without leave, merely a paltry sum, just to save his heart's dear companion, he would perhaps be discovered, and torn away to meet the demands of justice. Oh, what a libel, on the name and office of justice! And should he not be discovered, his

conscience would ever haunt him with dark and guilty thoughts. But he said, "I would not take for myself the first cent, but my gentle Eulalie, how can I see her perish, and my newly-fledged birdling! Must I see them perish for the want of a little sordid gold? Oh, why is it that wealth is so unequally distributed? Why should one man roll in wealth, and another, not a stone's throw from his princely residence, die from poverty? Is there a God in Heaven, and shall such things be? Does he slumber, or is he indifferent to the happiness of a large portion of his children?"

He was interrupted by the faint moan of his little one, and going to the couch, he discovered life fast receding from its tiny form; and by the death-damp gathering on the brow of the only one on earth who loved or cared for him, he knew he was soon to be left alone. The angel form whom I accompanied to the place was waiting to receive the spirits of the gentle wife and her darling treasure to convey them upwards, and to make another addition to the many swift witnesses already there of the rich man's guilt. The last gasp and the last fond look are over, and he is alone with the dead!

And now what are the thoughts which throng his mind? Oh, they are bitter—most bitter!—listen to them: "Why is my heart thus left desolate and alone, while yet life's journey is just begun? Because I was poor. My neighbor knew I had been ill, and was obliged to spend all I had already accumulated for that reason. And I afterwards could get no work; I longed to get into the country, where his whose form is fast gaining the rigidity of death, so much wished to be. She wanted to see the blue sky, the green grass, and feel the fresh, clear breeze upon her wan countenance; but I could not go with her, because I was poor. They are God's free gifts to all, but she was deprived of them. Who shall be answerable for her death? God does not will that his so freely granted blessings should be so unequally distributed. Be calm and patient, oh my bleeding heart, for order may yet be deduced from this confusion, and worse than chaos."

I saw his thoughts coming up from his sad and overburdened soul, and said, must it surely be ever thus? And then I knew it would not, and must not be thus, but little longer. Glad am I that I have not the conscience of the sordid men of earth to bear about with me hereafter. Why is it that, as every one knows he cannot carry his gold with him, he does no good with it—does not help the poor and unfortunate, and those who are sorely tempted to part with virtue and integrity through poverty?

I was now approached by a spirit who after examining the subject of my meditations, asked me if I was prepared to do my part in the world's redemption. I gladly signified my pleasure to do all in my power; and he then said—"you have from even a short residence in the Spirit World, found that none are idle—each one has a work to do—yours shall be to try and impress individuals as you see fit, with the importance of the subject now occupying your thoughts. Go to the miser and cause him to open his strong box, and pour forth with an unsparing hand—telling him thereby he will be laying up to himself incorruptible treasures. Go to the man of wealth, and assure him that money given to the poor is bringing in the purest interest. Go to the beautiful lady who for a single diamond is paying thousands of dollars. Whisper and tell her of the ornament of a meek and quiet spirit; and teach her spirit that it is more, infinitely more blessed to give than to receive. Take you a band of congenial spirits—give to them of your instructions and speed ye away."

I obeyed, and therefore am I here, trying in this manner to impress those who have the happy power to remember there are many homeless. And if some are too poor to do much, they should do their little cheerfully, and thank the Giver who has blessed them with a home however humble.

Pennsylvania Correspondence.

LETTER FROM BROTHER TOWNSEND.

New Brighton, Pa., May 12, 1853.

BROTHER HEWITT:
The mission of Spiritualism is vain, if it leave men in their vanity and false-ness. Its great work is yet to be accomplished. And who among us shall be "weighed in the balance," and not "found wanting?" Some are yearning, I know, for a higher and truer life, and their daily aspirations go up with heart-felt fervency, for strength to walk in the ways which lead to Wisdom.

The number of such is increasing. If Spiritualists do not become better, happier and holier, as they proceed, what is accomplished more than has been done by the old Theology, which has for long and lingering ages, brooded like a nightmare over the world? The preaching, for eighteen hundred years, of this sectarian Theology, leaves the world as it is found at the present moment in a dark and unhappy condition. Will the preaching for eighteen hundred years more of this same Theology, be followed by any different results? My impression is that this experiment of so many centuries, warrants the conclusion that the same preaching for eighteen hundred thousand years, would leave the world where it is—if it did not utterly extinguish it.

The great practical doctrines of Christianity must be re-affirmed, and presented in their primitive beauty and simplicity; and God is now sending his spiritual ministers to perform this great work. Let us hail with joy their coming.

Descend! Descend! Spirits of Peace and Love upon this wicked world, Sway your sceptres "from the sea to the mountains, and from the rivers to the ends of the earth!"

With desires for the world's illumination, I am fraternally yours,
MILO A. TOWNSEND.

Traveling Correspondence.

Conewongo Valley, May, 22, 1853.

MR. HEWITT:—
My last letter, I think was from Pine Grove. The few days we passed there, were a Sabbath of rest to the soul, weary with the jar and turmoil of the great world. Could I have coaxed myself into the belief that I had even an unstrung nerve which would give me a passport to the very fashionable Invalidism, I could have staid there content. But having no excuse I obeyed the call of a loved one and turned from those who had so generously contributed to my happiness.

My postillion left me at the Sheldon House in the romantic village of Randolph, N. Y. If the Fates cast your lines this way don't forget the Sheldon House, for by experience I can assure you that you will be as kindly cared for as by your own dear hearth.

After a night's repose at Randolph, I began to dream on the most probable method of going to Conewongo, a distance of eight miles. My dilemma was soon ended by Mr. S., who called to say his conveyance was at my service. Such deeds of generosity towards strangers are rare, but with Mr. S. they are every day occurrences. He is a missionary, what Mr. Spear would term a light-scatterer, a truth-disseminator, or a seed-sower. He happily belongs to that little band of Independents, whose spirit is unwedded to dimes and dollars; who is unshackled by the *ipsi dixit* of the multitude. Mr. S. subscribes liberally for the Spiritual papers and I'll venture that not a clergyman, or bigot in the town fails of finding a copy in his post-office box. Wish we had more such post-masters—what good might not be done thereby.

In Randolph, there are many true-souled Progressionists, noble hearted workers in Humanity's vineyard. I wonder often how men, aye, and women, too, high-souled, generous-natured—imbued by heaven with immortal longings, can tamely submit to the fetters of customs and creeds, garner here their hopes, and affections lest the multitude condemn the soul whose holy aspirations to the soul in its glory and strength going forth free as the Eden child, I thank God and take heart.

My present location is in a little out-of-the-way village in Conewongo Valley. I have here but a single friend, so the receiving and returning calls is quite out of the question.

S. and I manage to turn the moments to the best possible account. Wish it always had been thus. She plays the piano while I trim the lilacs, train the vines, and listen meanwhile. Then with our mutual friend, Lady Lucy, we drive about the country admiring the grand old forests, and listening to the musicians in Nature's orchestra. Nature designed me for her outer courts, her unadorned sanctuaries. She has been my teacher, my guide—to her I have ever bowed in adoration. So, you see, I am now in my native element. I feel as I fancy an uncaged canary feels who has stolen its way into the free air.

Thanks to the Apostles of the Pen, we live apart from, and yet in the great world by the charm they have thrown about us.

Mr. S. sends us often Spirit Messengers, which of course herald good tidings from the dying and the deathless. Nothing has delighted me more than the books we are reading; the "Memoirs of Margaret Fuller Ossoli," and the "Messages from the Superior State communicated through John M. Spear." The books are so unlike, so grand, so beautiful, so structured with the ideal and the real that one gets a good idea of life's various phases. Margaret seemed a lofty, loving soul, pining for a goal she never hoped to win. Her aims were too lofty, her standard too high for clay-fettered pinions. She hoped, toiled, feared, loved as woman may love, pointed out the dim star that heralds the glorious dawn of the spirit's emancipation day. Amid the turmoil, and the contending of elements, she wrote her name Immortal and died.

Mr. Spear comes to our depending spirits with many Messages from the Shadow-land. He is the bearer of good tidings, the seer foreshadowing a better destiny. He leads the hopeless, fainting heart into the "green pastures and by the still waters of a better land. He lifts the curtain, and children-like leads us up to the inner court, the beautiful temple where God is worshipped. Wish the Messages had a wider circulation, were more thoroughly read. Till now I have not read the book and find others who have been as unfortunate as myself.

In ten days, or so, I hope to be in Warner, N. H. Will my friends write me there?
Thine forever,
H. F. M. BROWN.

Perfect Harmony
Is the destiny of the Universe. But the trial to reach it is severely painful.

THE SPIRIT MINSTREL.

A collection of Hymns and Music for the use of Spiritualists, in their Circles and public meetings. By J. B. Packard and J. S. Loveland. Price, in paper covers, 25 cents; in boards and cloth backs, 38 cents. Postage on each 6 cents. Just published and for sale by Bela Marsh, No. 25 Cornhill.

The New Era in Philadelphia.
May be found at No. 89 South Sixth street, a few doors north of Spruce street. Benjamin Percival is agent there, for the sale of our Paper, Messages from the Superior State, etc. Mr. Percival also keeps on hand a large assortment of other Spiritual Works.

HELP TO THE AFFLICTED.

James Paterson has received the power of healing and he therefore invites those that are afflicted to call on him soon or leave orders so that he can find them. No charges made. He may be found at the house of Mr. E. L. Robinson, Essex, Mass.

New Illustrated Paper.

The undersigned have formed a special partnership under the business name and firm of HENRY D. BEACH, for the publication of an ILLUSTRATED WEEKLY NEWSPAPER In the city of New York, of which firm Phineas T. Barnum is the special partner.

P. T. BARNUM,
H. D. BEACH.
The undersigned gives notice that a capital of Forty Thousand Dollars is paid in by said partners, and especially devoted to the publication of said newspaper, which will be issued in the course of a few weeks. No pains or expense will be spared in producing the best Illustrated Newspaper in the world, an acceptable side companion, and an ornament to the American press.

The best Designers, Engravers and Wood Engravers of the United States, wherever located, who desire permanent or partial employment are invited to send specimens of their work, and communicate immediately with the publisher.

HENRY D. BEACH,
128 Fulton street,
New York, Nov.

THE SHEKINAH.

Volume II.

THIS Magazine, conducted by S. B. BRITTON and CHARLES PARTRIDGE, is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It will treat especially of the philosophy of Vital, Mental, and Spiritual phenomena, and present, as far as possible, a classification of the various Psychical Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctly the prominent features of the work:

1. *Lives of the Seers and Reformers.*
Each number of the Shekinah will contain a biographical sketch of some prominent Seer or distinguished Reformer. In the selection of subjects for this department, we shall observe no restricted limits, nor regard with undue partiality any particular sect, party, or class. These biographical sketches will each be accompanied with an elegant Portrait of the subject, engraved on steel, expressly for the Shekinah.
2. *Elements of Spiritual Science.*
Containing the Editor's Philosophy of the Soul, its relations, susceptibilities, and powers, illustrated by numerous facts and experiments.
3. *Classification of Spiritual Phenomena.*
Embracing concise statements of the more important facts which belong to the department of modern mystical science.
4. *Psychometrical Sketches of Living Characters.*
5. *Engraved fac similes of the Mystical writings.*
6. *Essays on important questions of Social and Political Economy.*
7. *Original Poetry and Music.*
8. *Reviews,* especially of such works as illustrate the progress of the world in natural, political, social, and Spiritual Science.

CONTRIBUTORS.—Rev. James Richardson, Jr.; O. W. Wright; C. D. Stuart; Hon. Horace Greeley; Hon. John W. Edmunds; W. C. Fay; Dr. D. M. Babson, Jr.; Wm. Williams; W. S. Courtney; Senor Adalao Calpe; J. K. Ingalls;

Frances H. Green; Sarah Helen Whitman; Annette Bishop; Mrs. Lucy A. Millington, and others.

The Contents of the Shekinah will be wholly original, and its mechanical and artistic execution will be of the highest order; shall it have a patronage worthy of its objects and its character?

TERMS.—The Shekinah will hereafter be issued monthly, at \$2 per annum, or \$1 50 for one complete volume, to be finished in six months. The year's subscription will thus form two volumes, containing some six hundred pages of fine letter-press, and twelve portraits.—Hereafter, the work will be forwarded to no one until the subscription is paid. A discount of 25 per cent. will be made to Booksellers and Periodical Agents, but the cash must accompany the order.

Address, PARTRIDGE & BRITTON,
No. 3 Courtland-street, New York.

BOOKS ON SPIRITUALISM.

FOR SALE BY

BELA MARSH, No. 25 Cornhill.

The following list embraces some of the principal works devoted to Spiritualism, with the prices annexed, together with the rates of postage.

The Bible as a Book; as it is at the present day; its Inspiration, Logic, &c. Albert W. Hoar, Medium. Price, 30 cts. Postage 5 cts. Answers to Seventeen Objections against Spiritual Intercourse, and Inquiries relating to the Manifestations of the Present Time. By John S. Adams. Price 25 cts. in paper—38 cts. in cloth. Postage, 5 and 7 cts.

An Exposition of Views respecting the principal Facts, Causes and Peculiarities involved in Spirit Manifestations; together with interesting Phenomenal Statements and Communications. By Adin Ballou. Second Edition, with a Portrait. Price in cloth, 75 cents, 12 cents postage; paper, 50 cents, postage 9 cts.

Messages from the Superior State; communicated by John Murray, through John M. Spear, in the Summer of 1852; containing Important Instruction to the Inhabitants of the Earth. Carefully prepared for Publication, with a Sketch of the Author's Earthly Life, and a brief description of the Spiritual Experience of the Medium. By S. C. Hewitt. Price 50 cents. Postage 8 cts.

The Shekinah, a splendid Monthly Magazine, published by Partridge & Britton. Terms—\$3 per annum—embracing two elegant Volumes—or \$1 50 per Vol., in advance; single copies, 25 cts. Volume I, bound in muslin, \$2 50; in morocco, embossed and gilt, \$5.

PRICE POSTAGE

- | | |
|--|-----------------|
| A New Book by A. J. Davis
Bela Marsh, No. 25 Cornhill,
will publish on the first of June,
"The Harmonical Man; or,
Thoughts for the Age" By
Andrew Jackson Davis.
Orders are solicited. | 30 |
| Rev. Charles Beecher's Review
of the Spiritual Manifestations;
read before the Congrega-
tional Association of New
York and Brooklyn. | 25 |
| Revelations, &c., by A. J. Davis,
the Clairvoyant. | \$2 00 |
| The Great Harmonia, Vol. I—
The Physician, by the same. | 1 00 20 |
| The Great Harmonia, Vol. II—
The Teacher. | 1 00 19 |
| The Great Harmonia, Vol. III.
The Seer. | 1 00 19 |
| A Chart exhibiting the Outline
of Progressionist history and ap-
proaching Destiny of the Race,
A. J. D. (can't be sent by mail.) | 1 50 - |
| The Philosophy of Spiritual in-
tercourse, A. J. D. | 50 9 |
| The Philosophy of Special Pro-
vidences. A vision, A. J. D. | 15 3 |
| The Approaching Crisis: being a
Review of Dr. Bushnell's recent
Lectures on Superstitionism,
by Davis. | 50 13 |
| Light from the Spirit World—
Comprising a Series of Arti-
cles on the condition of spir-
its and the development of mind
in the Rudimental & Second
Spheres, being written by the
control of Spirits: Rev. Charles
Hammond, Medium. | 75 10 |
| The Pilgrimage of Thos. Paine,
written by the Spirit of Thos.
Paine, through C. Hammond,
Medium. Muslin, 75c., 12c.
postage; paper. | 50 9 |
| Elements of Spiritual Philoso-
phy: R. P. Ambler, Medium.
Reichenbach's Dynamics of
Mesmerism. | 25 4
1 25 20 |
| Pneumatology, by Stilling: Edited
by Rev. George Bush. | 75 16 |
| Celestial Telegraph, by L. A. Ca-
hagnar. | 1 00 19 |
| Voices from the Spirit-world:
Isaac Post, Medium. | 50 20 |
| Night Side of Nature—Ghosts
and Ghost Seers: by Catharine
Crowe. | 1 00 20 |
| Gregory's Lectures on Animal
Magnetism. | 1 00 17 |
| The Science of the Soul, by Had-
dock. | 25 5 |
| Sorcery and Magic, by Wright. | 1 00 19 |
| The Clairvoyant Family Physi-
cian, by Mrs. Tuttle. | 75 10 |
| Signs of the Times: comprising
a History of the Spiritual Rap-
pings, in Cincinnati and other
places—C. G. Hall. | 25 6 |
| Supernatural Theology. | 25 6 |
| Spiritual Experience of Mrs. Lo-
rin L. Platt, Medium. | 20 3 |
| Spiritual Instructor: containing
facts and the philosophy of
Spiritual Intercourse. | 38 8 |
| The Spiritual Teacher, by Spirits
of the Sixth Circle: R. P. Am-
bler, Medium. | 50 7 |
| The Macrocosm and Microcosm,
or the Universe Without and
the Universe Within, by Wm.
Fishbough—paper bound, 50c.,
Muslin 75c. | 11 |
| Philosophy of Mysterious Agents
Human and Mundane, on the
Dynamics, Laws and Relations
of Man, by E. C. Rogers. | 25 3 |
| Fascination, or the Philosophy of
Charming, by John B. Newman,
M. D. | 75 10 |
| Shadow-land, or the Seer, by Mrs.
E. Oakes Smith. | 25 8 |
| Book of Human Nature: illus-
trating the Philosophy (New
Theory) of Instinct, Nutrition,
Life; with their correlative and
abnormal Phenomena, Physio-
logical, Mental, Spiritual. By
Laroy Sunderland. | \$1 00 |
| The Success of Prevorst: being
Revelations concerning the In-
ner-Life of Man, and the In-
ter-Diffusion of a World of Spir-
its, in the one we inhabit. By
Mrs. Crowe. | 38 |

Address Bela Marsh, No. 25 Cornhill, Boston